CARIES
Farewell to Physicke.

First published in the yeere 1587. and now, in 1611. *renewed and augmented.*

THE VI. EDITION;

VVith a speciall *Caueat* to the *READER.*

For any thing herein mentioned, I refer thee to M. *Colwall*, the Apothecary, *at the signe of* the *Lion* and the *red Vnicorne in Fanchurch-*streete.

ECCLVS. 30.15.

Health and strength is aboue all golde, and a sound bodie, aboue infinite treasure.

At London, printed for the Companie *of Stationers*, 1611.

The Authors verſe.

WHo liues in health, and doth deſpiſe
The meane to keep and gaine the ſame,
Let him beſick, force not his cries:
His folly makes him too too blame;
Elſe pinch his purſe, and teach him ſay,
This phyſicks vaine, away, away.

Shal he thats flush and feathered,
Say moolting time ſhall neuer be?
The dolefull mew doth not he dred,
Who ſores as hie as thou canſt ſee?
Mans health is fraile: phyſicians loue,
Health got they keep, and griefes remoue.

A Caueat (from the Authour) to the Reader.

IN this sixt Edition, I helde it meet (for preuenting thy farther abuse by others) to giue thee warning, that in the yeare 1609. one W. White hath printed this booke without my consent; and hath referred the Patients to one Clapham, at the sign of the blewe Bell & Vnicorne in Fanchurch street: who hath deuised many things, of his owne head; and therein abused both me the Autour, & many others, who haue vsed such things as are mentioned in the sayde Treatise; and most shamefully caused an addition to be printed in the beginning of the

ſayde booke; ſignifying, that I refer the Patients to him the ſaide Clapham: whereas, in truth, I neuer knewe the man. Farewell. March the 15.

Thy well-willer,

W. CARIE.

To the Reader.

FOr that I am now fully resolued (gentle Reader) for sundry causes to leaue the practice of Physicke, contenting my selfe with that small portion, wherewithall God hath otherwise blessed me; I haue thought it my duetie to vse some meanes, wherby I may either in like, or more ample sort (according to my poore talent) benefit my Countrie. Wherupon I haue published this short work, therein reuealing diuerse good and perfect remedies, for manie common and ordinary diseases.

My meaning was not to write of al; but of those only, in the which I haue had greatest experience. And though both in the description (desiring to be more plaine) and cure thereof, I di-

greſſe ſomewhat from many writers: yet I vviſh thee not raſhly to condemne me. But if thou miſlike anie thing herein conteined, write thy mind, and deliuer it to the Printer, & I will be very willing by writing againe to ſatisfie thee; or otherwiſe thankefully to accept thine aduiſe, and confeſſe my fault.

OF a potion which is to be vſed in ſun drie diſeaſes. chap. 1.
Anſwere to ſuch obiections as may bee made againſt this potion. c. 2.
Certaine obſeruations. c. 3.
For the head ach. c. 4.
For ſuch, as are much bound or coſtiue, and haue their excrements alwaies hard and drie. c. 4.
For the ſwimming of the head. c. 4.
For ſore and red eyes. c. 4.
For red faces. c. 5.
For the morphue. c. 5.
For thoſe that are troubled with biles, ſcabs, itches, or ſuch like. c. 6.
To preuent the pocks and meſels in children. c. 6.
For thoſe that are full of fleame. c. 7.
For the cough, and for the ſhortneſſe of breath. c. 7.
For an heat, and a cold. c. 7.
For thoſe who are toward the conſumption of the lungs. c. 7.
For a ſurfet. c. 8.
For the heart-burning. c. 9.
For continuall vomit. c. 10
For thoſe that haue no appetite to meate. c. 11.

For thoſe who are troubled with the gnawing of the guts or ſtomach, alſo for the colicke and for winde, and for all corruption which cauſeth winde. c. 12.
For the rheume. c. 13.
For the yellow iandiſe. c. 14.
For the ſtopping of the liuer. c. 14.
For the blacke iandiſe. c. 15.
For the hardneſſe of the ſplene. c. 15.
For the piles. c. 15.
For the green ſickneſſe. c. 16.
For the quotidian ague. c. 17.
For the quartane ague. c. 18.
For the tertian ague. c. 19.
For the plague. c. 20.
For the crampe. c. 21.
For burning or ſcalding. c. 22.
For a felon and whitblow. c. 23.
For a ring-worm, tetter, or ſuch like. c. 24.
For the tooth-ach. c. 25.
For the diſeaſe of Engliſh wantons. c. 26.
For worms of all ſorts. c. 27.
For preſeruation of health. c. 28.
Three ſtaies of health. c. 29.

Of a Potion which is to be vsed in sundry Cures.

The first Chapter.

In this first chapter, I minde to speake of a potion, or purgation, which in sundry cures (as hereafter dooth appear) is to be vsed. And whereas nature hath brought foorth purgers of diuers kinds, according to the diuersity of corruption in mans body; some purging one humor, some another, &c. I haue made choise of the best and safest, to be taken in euerie kind; also in such sort prepared & corrected them, as they shall be found very fit without all danger, paine or vexation whatsoeuer, to answer the necessitie of such, whose bodies of any maner of corruption require to be purged.

I first deuised this potion about eight yéars since: and séeing the gentle working and good successe therof with a few, I grew in further liking of the same. And thereupon

vpon hauing giuen it to many, & that in sundry diseases, I found it to be of such excellency, the vertue thereof so wonderfull, and so well pleasing my Patients that I did preferre it before all the rest. For, it cureth diuers griefes of the head, also red and watering sore eyes, it clenseth the stomach and cureth the heartburning, it prouoketh a good appetite & helpeth digestiō, it is good against the rheume, the obstruction of the lungs, the cough, and shortnes of breath; it cleanseth those, who are troubled with biles scabs, itches, or such like; it cureth the cholick, and preuaileth greatly against winde; it is good in the blacke and yellow iandise; it helpeth the inflammation of the liuer; in the greene sickenesse it is a present helpe, and excellent against all feuers, and diuers other diseases. And to conclude, my long experience hath so perswaded me of the goodnesse thereof, that I thinke I should do my countrymen much wrong, if I should any longer keepe from them so great a treasure.

The vse thereof shall be declared in euery chapter, where I intreat of the diseases particularly.

I haue deliuered my bill for the making of the same and other things, vnto maister

Collwall

Collwall in Fanchurch ſtreet, at the ſigne of the Lion & red Unicorne, Apothecarie: of whoſe good dealing I haue made verie ſufficient triall.

It may be kept good, & in perfect vertue three weeks, or a moneth, contrary to the nature of other purgers. If any man mind to carry it far, let him ſignifie ſo much to maiſter Collwall, that it may be prouided of purpoſe. And for that it hath bin counterfetted by many; know that if it be well & truely made, it is very cléer & like in ſhew to the ſtrongeſt Canary wine, which is a good token to know it by. In this forme you ſhal haue it of Maiſter Collwall.

And here I haue thought verie requiſite to ſhew the cauſes why I haue not publiſhed ỳ maner of making this potiõ, for that I am charged by ſom, that I haue a pérly benefit by ỳ ſame; & for mine own gain doe kéepe it from the multitude; which is moſt vntrue. For (as I haue a faith vnto God) the Apothecarie hath the whole profit thereof. Neither is it ſuch, as that anie man ought to greeue thereat.

1 The firſt cauſe is, for that the compoſition of medicins doth properly appertain to ỳ apothecary, & that it is great reaſõ euery mã haue ỳ benefit of his own profeſſiõ.

2 The

2 The second cause is, the ignorance of the multitude in chosing the simples or ingredients: wherin is such skill, that the apothecary himselfe (except hee be of great iudgement) is often deceiued.

3 The third cause, their ignorance in making the potion, yea, though happely they haue good simples. But because som dwelling farre from London, finde themselues greeued, that they cannot haue the potion conueniently without great charge, hauing sodden occasion to vse it, neither kéep it so long good as they would; I haue now deuised a strupe of Lignum aloes, which may be kept one whole yéere e longer in perfect strength and vertue. This strupe is of the like nature with the potiõ, and is to be vsed as the potion. But by the addition of diuers thinges it is of greater vertue, especially against melancholy, the infirmities of the splene, and the diseases proceeding of winde. For the vse heereof, and the quantitie, I referre thée to the obseruations in the third chapter, and especially to the 12. obseruation. Only this I will thee not to forget, that now being a strupe, it must be dissolued in some liquor, and taken warme, either in broth, wine, or ale clarified: in ale or broth made thin, and without

all

all ſpices, when the diſeaſe is hot and cholerike: when the patient is groſſe, and full of flegme, in wine; alſo in like ſort, when the patient is cold, drie, and full of dead melancholie.

Aunſweres to ſuch obiections as may bee made againſt the vſe of this potion.

The ſecond Chapter.

IT will perhaps be obiected againſt me, that it is very vnlikely, that one medicine ſhould be good for ſo many diſeaſes.

To which I anſwer, that we haue receiued of our old excellent writers, diuerſe confections wherein are contained ſundry purgers; whereof ſome purge flegme, ſom choler, and others melancholy. So that I conclude of neceſſitie, they are good in all flegmaticke, cholericke, and melancholike diſeaſes, which are inflaite. And following their example, I haue made my potion of like nature.

2 Further it may bee obiected, that ſome require to be purged with ſtrong purgations; others with gentle: for, children, and they which are brought to great weaknes, either by age, or by ſickneſſe, muſt be mildly vſed: but others, as the perſon & diſeaſe require,

require, more roughly. Wherefore, how can one potion serue for both? hath it two contrary natures? Is it both strong and gentle?

I answere, that where the disease or person require a strong purgation, I giue it in the greater quantitie, and the other: but where a gentle purgation is required, I giue the lesse, as hereafter doth appeare.

3 Thirdly, it may bee obiected, that in some diseases of the stomach especially, the patient is to be purged with pils, electuaries, or such like, which being of more grosse substance than a potion, cõtinue longer in the place where the corruption is, & worke effectually: whereas a thin potion slippeth away, leauing the worke vndone.

I answer: when I prescribe my potion for purging the stomach, I wish my patient to take it one houre before he rise: for lying in his bed, it cannot more suddainly passe the stomach, than your grosser sort of purgers, & then no doubt it wil far excell pils, electuaries, &c. For, being a thin substance, it will very easily ioyne with ỳ corruption, which it findeth in the stomach, & dissolue ỳ same: whereas these grosser medicines require first tobe dissolued thẽselues; which is no small trouble to nature.

4 Fourth

4 Fourthly, it may be obiected, that I preferre my potion before the receiptes of diuerse excellent and famous men, which haue beene alwayes estéemed euen as fathers of physicke.

I must néedes confesse that whatsoeuer I haue, I haue it from them. But notwithstanding, I hope no man thinketh nature barren, or that she hath spent hir selfe in our fathers, and left nothing for their children. I haue read and practised, according to that which I found in these excellent men, and haue herein onely added to their inuentions. So that if you receiue any benefit by this potion, or by ought else which here you shall find, ascribe the honour vnto them. I craue nothing, but accept my labour as a sufficient recompence for my paines.

Certaine obseruations.

The third Chapter.

IN taking of my potion, thou néedest not keepe thy chamber, nor house strictly, as in strong purgations; but maiest walke abroade, if otherwise thy disease bee no lette vnto thee.

2 Thou néedst not make any curious obser-

obseruation of times for the taking there-of: I onely aduise thée to forbeare euerie change & full of the moon, in which are cõtained the eclipses. For the eclipse of the sonne is but the change of the moone (although of more force then the ordinarie change) neither the eclipse of the moone, other wise then the perfect opposition or full.

3 It may be taken cold, of such, whose stomachs cannot beare the sauour of physicke, but haue their natures glutted with often taking of medicines.

4 If a childe and an elder bodie be sicke, both of one disease, in which the potiõ is to be taken; let the child take lesse, and haue fewer stooles; but the elder, more. For as a small vessel is sooner emptied than a greater containing a greater quantitie: euen so is the body of a child sooner purged, than the body of one of riper yéres; specially for that in a childe the humors are more moist and tractible.

5 They, whose bodies are full, and as it were loden with corruption shal find wõderfull ease, if they take it ten dayes in the fall, and ten dayes in the spring; as also now and then one good spoonful before supper: which will gather together the relikes of digestion, with other corruption, & cause

the patient to haue the next morning one great stoole.

6 Take some broth within two houres, or lesse, after the taking of the Potion, or a Cawdle, or some like supping.

7 The Patient ought not to sleepe, within three houres after the taking of the Potion.

8 A child of three yeares old may take of it very safely.

9 If it offende thy taste, vse Sugar, or wash thy mouth with Wine, or some other like thing, which I referre to thine owne discretion.

10 If thy body be dry, and such as a Purgation will hardly worke withall; thou must take the greater quantitie.

11 If thy body be very moyst, and ouer apt to be purged: thou canst not take too little.

12 To finde a proportion betweene thy body and the Potion, take thou first three, foure, or fiue spoonefuls fasting, & marke how many Stooles that quantitie giueth thee. If it giue thee more than thou wouldest haue, take lesse the next day: if it giue thee fewer, take more. By this meane, when I shall hereafter in any Disease, aduise thee to take so much as shall giue thee

foure, fiue, or sixe stooles, more or lesse; thou shalt be able, by this rule, to prescribe thy selfe the quantitie. But for the most part (thy body being neither very dry and melancholy, neither ouer moyst and exceeding easie to be purged) euery good spoonefull will cause and prouoke one stoole.

13 During the time of taking the Potion, especially if thou take it long, to cause a generall euacuation of thy body, abstaine from those things which are very hot; as Wines, Spices, Salt, and salt meates, &c: and also from raw fruites, greene hearbes, and all cold thinges; or at the least, vse of these as little as thou maiest. For thy body being emptied, it is very requisite thou make supply with those thinges, which are of good nutriment, and fittest to breed good blood: For otherwise, it is but paine to take away that which is bad, and to fill the place with that which is worse. Wherefore let thy Drinke be Ale, thy Bread of the finest of good Wheate; whereof also eate very little thy Meates for the most part boyled, and such as are fine and light of digestion.

14 In any wise read and marke well these rules, before thou take of the potion.

For

For the Head-ach, and for ſuch as are *much bounde, and haue their excrement* alwayes hard and dry: alſo for the ſwimming of the Head, and for red and ſore Eyes.

The fourth Chapter.

THe Head-ach proceedeth of diuers cauſes: Firſt of heate, and chiefely of the Sunne, which heateth the Braine and blood about the Head: and this kind of Head-ach is ſayd to be of heat alone, without the mixture of any Humour cauſing the ſame.

2 The ſecond kind of Head-ach (contrarie to the firſt) is of cold alone, and happeneth moſt vnto thoſe, who hauing long vſed to keepe their heads warme, ſuddainly take cold. But becauſe theſe two kindes happen ſeldome, alſo for the moſt part ſtay not long, and the cauſes being knowne, may eaſily be preuented, I write nothing touching the cure of the ſame.

There are alſo diuers other griefes of the Head; but mine intent is to ſpeake here onely of the cure of thoſe which follow.

3 The third kind of headach is of fulnes, when the partie liuing in great ſecuritie, ſome & ſome feedeth his bodie exceſſiuelie,

euen vntill his Eies swell with fatnesse, and his whole Bodie be puffed vp like a bladder,

4 The fourth kind is of corrupt humors, which abounding in great quantitie, are the verie present cause alone of the Headach, without any other accidentall matter.

For cure of this third & fourth kind, take of my Potion, so much as shall giue thee three, foure, or fiue stooles a daie for eight daies or longer, vntill thy head and bodie be well emptied. In this sort shalt thou vse the potion for the cure of the swimming or giddinesse of the head, and for soze and red watering eies.

5 The fift kind is of the fume of corrupt humors, & not of the humors themselues: for that the corruption lying in the stomach, onely casteth vp to the braine euill fumes, which offende the same, being of all other partes the most sensible.

For cure of the fift kind, take of my Potion so much as shall giue thee foure or fiue stooles a day, for three daies, and keepe thy bed one houre after the same; but sleep not.

6 There is also one other kind of headach, which proceedeth of the excrement, continuing ouer-long in the body; whereof I thinke it very necessarie to speake.

After

After thou hast receiued thy food, first Nature sucketh from it that which is thin and pure, leauing the rest as grosse & corrupt. And if then it remaine longer in the body, the noysome fumes thereof (it being now an excrement, and hauing lost the nature of a nutriment) ascend vp to the Braine, and cause the Head-ach: also otherwise (nature being as yet forced to feede thereupon) it greatly infecteth the body: So that it is in reason a thing vnpossible for him to be long in health, who is much costiue or bound in his body. For cure of this first and last kind, take for ten or twelue dayes together (or longer) euery morning fasting, so much of my Potion, as shall giue thee one stoole a day more then ordinarie. And when thou hast brought thy body to good order, take alway lesse and lesse: for by that meanes thou shalt toll nature on to doe her worke without helpe. And in any wise remember, that euery morning, both whilest thou vsest the Potion, and afterwards also, thou offer thy selfe to the Stoole, although thou feele no prouocation.

For

For Pimples, or other itching humors rising in the face and for all itches of the bodie, a verie rare ointment.

The fift Chapter.

FOr the Pimples or other itching humors rising in the face: when you goe to bed annoint the place lightlie euery night, and in the morning moisten it with a litle new milke, and wipe it, for your bodie annoynt when you go to bed by a fire foure or fiue nights, which will kill an itch be it neuer so olde.

For those that are troubled with Biles, itches, scabs, and such like, proceeding of inward infection.

The sixt Chapter.

SOme by nature, from their Parents, some by long and euill diet, others by companie haue their bodies inclined to Biles, Scabs, itches and such like: all which I will teach thee to cure euenin as perfect an order as thou maiest wash a foule vessell with faire water.

Take of the potion, so much as shal giue thee

thee foure stooles a day, for three daies. The fourth day take of the rootes of Brionie, which thou shalt haue at maister Colwalls, and boile halfe an ounce thereof, and one whole mase in a pint of ale gently half an houre: then adde thereto a little Sugar: And let the Patient drinke a good draught thereof warme, and keepe his Bedde, and sweat three houres, and during his sweat now and then let him take more of this Ale, vntill he haue taken the whole pint: but if it be a Child, lesse; as the age doth require. Vse this order three dayes together, and longer, if the disease haue been of long continuance.

Note, that in Sweating, the Patient must rubbe his bodie with warme clothes, to take away such corruption as commeth out by sweating.

Note also that by this meanes thou maiest preuent the Pockes and Measels in Children, and others, in such sort, that they shal be as vnapt to take them, as they which haue had them.

For those that are full of Flegme, also for *the Cough and shortnes of breath, for such* as haue taken an heat and cold, and for those which are towards the consumption of the Lungs.

The Seuenth Chapter.

THey whose bodies are full of flegme, and haue their Lunges stuffed with the same, or other corruption; so that thereby they are troubled with the Cough, are thus to be cured. Take of my Potion for three dayes euery morning fasting, so much as will giue thee foure or fiue stooles a day: for thereby thou shalt finde thy body vnladen of much Flegme. Then take one handfull of the hearbe called Tussilago, or otherwise Vngula caballina. Liquerith scraped and brused 2. ounces, Aniseed brused halfe an ounce, Isoppe foure branches: boyle these in three pintes of water gentlie, vntill halfe be consumed: then straine & put thereto three ounces of Sugar or sugar-candie, which is better: Drinke hereof a reasonable quantitie, well warmed euery morning one houre before you rise, for ten dayes after your purging, or longer: for it wil cause the flegme to come vp easily, & it is a wonderfull preseruatiue

for

for the lungs, keeping them from putrefaction.

But otherwise, if you will have a thing of like or greater vertue, also more ready, more pleasant, and which will last longer in perfect force; take the things above mentioned, in such quantities as before: that is, of the leaves of Tussilago one handfull, Liquorish scraped and bruised two ounces, Anniseede bruised halfe an ounce, Hisop foure branches, & of the Herbe commonlie called Rosolis, halfe an handfull. Steepe these in a quart of verie good Malmesie, and let it stand in a reasonable heat by the fire side, close stopped 24. houres or more. After, take it from the fire, and when it is almost cold, straine it, and put thereto a pound and a halfe of fine Sugar well beaten, and then let it stand in as gentle an heate as you can upon a chafing dish with embers, in a faire Pewter vessell, untill it be very thicke, alwayes stirring it now and then: It will bee well in eight or nine houres. But if thou wilt have a certaine rule; when it groweth to be thicke, drop two or three drops on a colde Pewter vessell; and if, when it is perfect colde, it be as it were a gelly, and will not run, then it is well. Keepe it in a gally pot close stopped, somewhat neere

the

the fire.

For the cough, thou shalt vse it in this order. After purging as before, clarifie a draught of Ale, and put to it a spoonefull thereof, drinking it warme and fasting.

If anie man bee sicke of anie disease, wherein he is also troub'led with tough and slimie fleame; let him take now and then a little hereof vpon a knives point, and hold it long in his mouth, so that it melt downe some & some: For thereby the fume thereof, and part of the substance will passe with the breath into the lungs, loosen the fleame, and cause it to void easily.

For those that are troubled with the shortnesse of breath, having their lunges drie, so that it is a continuall labour for them to fetch their wind; it is good first to take of my Potion, now and then for a day or two, almuch as will giue them three or foure stooles at a time; and afterwards to vse the Medicine before rehearsed made with Malmesie, in this order following. Clarifie a draught of Ale, and put therein the yolk of a new laid egge, and one spoonfull of the medicine, when you are ready to take it from the Fire: and let the patient drinke it fasting, and fast one houre after it. Although thou haue beene troubled with

with this griefe many yeares, yet if thou vse this medicine it will moisten and open thy lungs or lights, and cure thee. Thou canst not vse it too long, for it is both a nutriment and a medicine. In this sort also shalt thou greatlie ease them which are entring into the consumption of the Lunges. But if they will bee cured, they must with all abstaine from all Spices, Wines, and Salt meates, which fret or inflame their bodies. Also they must haue a great care, that they vse no violent Exercise to ouer heate their Bodies; and that in Coughing they straine their Lightes as little as possible may bee, least by violent Coughing they teare them. Cheese, nuts, and all rawe fruites also are verie euill for them. They cannot haue too great care in their diet and vsage. For this disease is verie harde, and almost vnpossible to bee perfectlie cured.

If any man, by vehement labour or exercise, heate his bodie excessiuelie, and during his heate, either by Drinking, by rest, or any meanes, suddenly coole himselfe extreamelie, for the most part he falleth sicke vnto death: and if he escape, yet he remaineth weake and sickly during his life, for nature misliketh nothing more than a sud-

den

den paſſage from the one contrarie, which is extreame heate: vnto the other, which is extreame cold. Now, if the partie thus heating his Bodie, do keepe himſelfe ſo warme that he abate the extremitie by little and little; vntill he come to that ſtate, in which he was before his heate: then he falleth not ſicke, neither doth nature complaine at all. Whereupon I thinke by great reaſon, and I am ſure by long experience I may conclude, that the beſt meane to cure a man in this extremitie, is to bring his bodie orderlie againe to the like heate, wherin it was when he tooke cold, and to ſuffer the ſame ſome and ſome as it were by degrees to paſſe away: which thou ſhalt do in this order.

Take a pint of ale, clarifie it, and diſſolue therein as much treacle as a walnut, and a ſpooneful of the medicine before rehearſed, made with malmeſie. Let the patient drink a good draught hereof warmed faſting, and keepe his bed, & ſweat, foure or fiue hours after it; and during his ſweat, now and then let him take of the Ale thus prepared vntill he haue taken all. If it be a Child, leſſe quantitie will ſerue: and in ante wiſe abate his ſweate verie gentlie, and beware he take no cold. For three mornings follo-

wing,

wing, let him take one draught of the like, two howers before he riſe, and keepe his body warme without ſweating.

Note, if in the beginning of his ſickeneſſe, thou vſe the order preſcribed for the firſt day, hee will preſently recouer. But if hee haue been long ſicke, and ſo weake that he bee not able to ſweate as before, there is no hope of life.

Note, that if the patient be much bound, I wiſh thee to giue him fiue or ſixe ſpooneſuls of my Potion, to eaſe and diſburden nature: and let him drinke oft, milde and thin Broth warme.

For a Surfet by ouer eating.

The eight Chapter.

When any man, either by long faſting, being very hungry, or otherwiſe, comming to ſuch daintie meates as he is not vſed vnto, eate ouer much, and cloyeth nature; ſhe refuſeth to digeſt at all: like as one ſeeing a burden farre too heauie for him to beare, doth not ſo much as once offer to lift it.

This griefe is in the quantitie of things taken. But there is alſo the like in the euill qualitie

quality of meats, although they exceed not in quantitie, as in eating of fresh-herings, fat Pies, Piecrust, heaute Cakebread, and such like: whereof eating but so much, as may well be eaten of better meates, oftentimes groweth greater sickenes.

For cure, if the Patient complaine, as yet the cause or matter of his griefe being in the stomach: giue him a draught of water warme as milke from the cowe, with two spoonefuls of Sallet oyle, which will cause him to vomit: but if it worke not quickly, let him helpe it with his finger, by offering it to his throate. And after his vomit, giue him three or foure spoonfuls of a Cawdell; or some Broath reasonably hot; and let him haue great care of his diet, for fiue or sixe daies following: first, that hee eate nothing but what is warme and easie to digest; next, that he eate not at anie time much in quantitie.

But if the matter passe the stomach, with verie slight or no digestion, so that a Vomit will not pleasure him; giue him a draught of sacke tasting, well burned, putting thereto as much Treacle as an Hazell Nut, and Sugar as you thinke sufficient; and let him keepe his bed, and sweat foure houres; more or lesse as you thinke good, according

according to the ſtrength of the patient: and in his ſweat, now and then let him take Ale clarified with a little Mace, wherein alſo diſſolue ſome ſugar: for thus ſhall you make perfect digeſtion, through the whole body, of that whereof he did ſurfet.

For the Heartburning.

The ninth Chapter.

I Thinke it good together with the multitude, to content my ſelfe with the ordinarie name of this diſeaſe, which is, the heart burning: although it be a diſeaſe of the Stomach, and not of the Heart. They which are troubled with this griefe, are for the moſt part at eaſe, after they haue eaten, but when their meat is digeſted, they feele a continual heate or bitternes in the mouth of their ſtomaches; they often belch, and haue a continuall readines (as it were) to vomit. In ſome it is of long continuance, in others it riſeth vpon euery light occaſion, eſpecially by eating of fat, ſalt, and cholericke meates.

As touching the cure, firſt I wiſh thee to marke verie diligentlie, after what meates and drinkes thou art moſt troubled with this

this diſeaſe, and forbeare the ſame: for aſſure thy ſelfe, that they are either very vnfit to make good blood, or otherwiſe thy nature hath ſome ſpeciall millike thereof. I wilh thee alſo to take this for a generall rule, that what griefe ſoeuer thou mayeſt helpe by good diet or abſtinence; in any wiſe take no Phyſicke for the ſame. But if thy long euill diet hath laden thy ſtomach with hot, ſalt, & cholericke humors, which doe cauſe the heart burning: then take of my Potion for three dayes euery morning, ſo much as ſhall giue thee foure or fiue ſtooles: ſo ſhalt thou cleanſe thy ſtomach perfectly: which is a very ſufficient and perfect cure.

For thoſe which Vomit continually after meat.

THere are two ſpeciall cauſes of this Diſeaſe: the one is, when the firſt veines which receiue the nutriment from the ſtomach, are ſtopped: the other, when the body is long bound, and the excrement very hard, ſo that the patient goeth ſcarſely once in ten dayes to the ſtoole. In ſome it groweth to ſuch extremitie, that they neuer goe to the ſtoole: but that which remayneth after digeſtion, paſſeth

leth from them by Vomit.

For cure, take foure spoonefulles of my Potion fasting; and if that worke not, take more the next day; and so fourth, alwayes increasing the quantitie, vntill it worke.

The next day, after it hath wrought, boyle a pint of good White-wine, with one handfull of Parsely, a quarter of an houre or better; then straine it, and put thereto a litle Sugar: and let the patient drinke a reasonable quantitie thereof warme, and keepe his bed, and sweat three houres: and during his sweat, let him take now and then more of the same, vntill he haue taken all.

Afterwardes, let him take fasting, so much of my Potion as will giue him one Stoole a day. This hee must continue in such sort, that he suffer not his excrement to stay long, or to dry in his body; but that he be alwayes soluble.

Note, the White-wine thus prepared, together with the sweating, openeth the first veine, and maketh good passage into the body. The purging dissolueth, & draweth downe the excrement, and some & some bringeth nature to her vsuall course: also cleanseth the stomach of such corruption, as happely is some cause of the griefe.

For those that haue no appetite to Meate.

The tenth Chapter.

THere are diuers causes of this Disease: but I will rehearse onely two, which are most vsuall. The one is, when the first Veines doe not sucke, which is their naturall action, whereby they receiue food for the whole body: and this is found in men of diuers constitutions. The other is proper vnto fatte and grosse bodyes, which are alwayes stuffed, (as it were) and so full, that nature seemeth contented with that she hath, and hath little desire of more. For cure, take of my Potion euery day as much as will giue thee two or three Stooles, and in few dayes thou shalt feele thy selfe exceeding hungry: But if thou haue not good appetite presently after thy purging, take White wine boyled, in such sort, as in the Chapter before is prescribed.

For

For thoſe, who are troubled with the gnawing of the ſtomach or guttes: *alſo for the colicke and wind, and all* corruption which cauſeth wind.

The xi. Chapter.

THeſe griefes riſe of ſuch corrupt and ſlymie humours, as cleaue to the inner part of the Stomach and Guts; and are thus very eaſily to be cured. Take of my Potion ſo much as ſhall giue thee three or foure Stooles a day, for fiue or ſixe dayes, more or leſſe, reſpecting the age and body of the patient. For when his Stomach & Guts are cleanſed, hee is very perfectly cured. Then learne to auoyde all windy and ſlimie meates, whereby thou ſhalt be able to preuent theſe diſeaſes. I muſe at the madneſſe of ſuch as in this caſe vſe Pepper, Ginger, and other hot ſpices: alſo Coriander ſeed, or any thing of like nature: for that in reaſon it is farre better to take away the matter of the Diſeaſe, in ſuch ſort as I haue ſayd, then to ioyne one contrarie with another, & to let them both remayne. Theſe hotte thinges are fitter to warme a cold Stomach, and to make it apt to digeſt, being moderatly

vsed, then to clense it, being full of corrup-
tion; and good chiefly for those who are in
yeares, and haue naturall heat so decayed,
that by Arte they are forced to seeke helpe,
where Nature faileth.

For the Rheume.

The twelfe Chapter.

FOr the Rheume, I chiefly prescribe
thee three Rules following: for that
the cure thereof consisteth more in the
patientes owne good gouernment,
then in much taking of Physicke.

The first Rule.

Vse labour and exercise; for thereby thou
shalt stirre vp naturall heat, and consume
the waterish humours, which doe cause the
Rheume: but if the weather be such as thou
canst not goe abroade, either tosse a great
yarne Ball against a wall, or driue a great
woodden Top in some conuenient place:
for both these are very good exercises. Vse
them twise a day, and continue alwayes
one houre; but make an end an houre before
meate: and in the beginning, as also a
little before thou ende, vse gentle labour,
that thou abate thy heat by litle and litle:
this is the chiefe and principall meane,
both

both to preuent & cure this griefe. Which dooth appeare manifestlie: first, for that they, who labour much, are neuer troubled with the Rheume: next, that Students, and such as vse litle stirring or motion of their bodies, are most subiect thereto: for while they sit still, the outwarde partes of their bodies are cold; so that their bloud, together with their humors, remaine within: Neither haue they anie such euacuation by the Pores, as nature requireth, to consume the Rheumaticke humour, which then seeketh another vent: and either the Patient is forced to spit it out, or else it runneth out at his Nose: or thirdly, it slily trickeleth into the Lungs. Here also maiest thou gather, why Studentes are commonlie so leane; for by neglecting exercise, which should disperse the bloud, they starue the outward parts of their bodies.

The second Rule.

Feed most vpon hot meates, and especially such as are well roasted: for hot meats warme the Stomach, and stirre vp naturall heate through the whole body, which digesteth the humors; chiefelie, if at thy meate thou talke and be merrie.

The third Rule.

Keepe thy Head and Necke warme, and thy Feete dry.

The fourth Rule.

Drinke little; and touching thy drinke also, obserue these Rules following.

1 Let thy Drinke be reasonable strong, and not small in any wise: for the smallest Drinke is most waterish. And if thou take of that continually from time to time, which peeldeth alwayes new matter of thy Disease, it is very hard for thee to haue helpe.

2 Either drinke not at all, or very little toward the end of thy meales: for so shalt thou suppresse the moysture, which otherwise would ascend.

3 Let not thy Drinke bee ouer stale, sower, or sharpe.

4 Drinke not White or Rhenish wine.

5 If thou drinke Claret wine, first looke it be no small or hedge Wine: next, take it well Sugered, and in the midst of thy meate one draught. There are diuers other rules, but I will not perswade thee to any curious obseruations of the same: yet will I rehearse them, least I should seeme to contemne that which is allowed of the learned.

The

The sixt Rule.

6 Fast and watch. The reason alledged is, that both these drie the bodie. But these alone being obserued, rather hurt then helpe: Whereof I take witnesse; earnest Students, which rise earlie, fast long, eate little, and sit vp late, yet most troubled with the Rheume of all others. Therefore in steede of these, eate freelie, but drinke sparinglie: also sleepe harde, but lie verie warme: For then is thy bodie in like state as when thou vsest exercise. But watching is vnnaturall, maketh a drie senseless Braine, causeth sore Eyes, and a cold watrish Stomach, which are woorse then the Rheume.

The seuenth Rule.

7 Keepe thee in a warme Ayre, and goe warme.

The eight Rule.

8 Holde thy Breath hard now and then, which forceth the Blood to the outward parts of the Body, and turneth withall the course of the Rheumatike humours.

The Cure.

Now, to helpe those which afterwardes by these Rules meane to continue their health themselues (for otherwise it is but paine to seeke helpe) first I wish them

to take of my Potion two dayes, & so much at a time, as will giue them sixe or seuen stooles: the third day towards bed, burne a good draught of Sacke, with a branch of Rosemarie: and when you haue doone burning of it, presently brew it with a good quantitie of Sugar, and the yolke of a new laied Egge. And let the patient drinke it in bed, and keepe his body very warme all night: for so shall he digest & consume the Rheumatick humors: vse this three nights together.

Note, if he be a thin leane body, and full of blood, either delay the Sacke the better with Sugar, or vse Ale in stead of Sacke, least the Sacke inflame his blood.

For the Yellow Iaundise, and stopping of the Liuer, a very easie and perfect cure.

The xiij. Chapter.

THE yellow Iaundise proceedeth of choler, being mixed with blood, and therewith also dispearsed ouer the whole body. There are diuerse causes of this Disease, which make diuerse kindes thereof.

1 The first kind is by the biting of some venemous

venemous Beast, whose Poyson ioyneth with the blood, and maketh the same cholericke.

2 The second kind is chiefly in the declination, or going away of an hot Feuer: for when Nature hath got the vpper hand, she dispearseth ỳ yellow choler, which was the matter of the Feuer, and driueth it out of the bodie, by vrine, by stoole, and by the pores: which are the three speciall and most natural meanes, whereby she emptieth the bodie. So that in this kind, the skin, which is ful of pores, or insensible holes, the vrine and Excrementes of the Patient are verie yellow.

3 The third kinde is through the inflamation of the Liuer, which being ouer hot, worketh too vehemently vpon the nutriment, which it receiueth, and conuerteth it not into good bloud, according to his office and dutie: but it selfe beeing distempered into a matter of like heat, which is Choler, or rather verie Cholericke bloud.

4 The fourth kind is through the weakenesse of the Gall, which is not able to sucke or drawe from the Liuer the cholericke humours; but suffereth them together with the Bloud to passe into the Bodie, which thereby is coloured yellow.

5 The

5 The fift kind is through the obstruction or stopping of the vessels, that are betweene the Liuer and the Gall; which being stopped, the Choler cannot passe into the Gall, but is carried with the Blood into the body, and staineth it.

6 The sixt kind is through the obstruction of the passage, from the Gall, into the bowels; for that being stopped, the Gall is not able to emptie it selfe. But the Choler is repelled, and palleth backe into the Bodie, which otherwise should colour and staine the Excrement yellow. In this fift and sixt kinds therefore, the Excrement of the Patient is white, also he feeleth an heauinesse in his right side. These two last kinds of Iaundies are most cõmon, which are thus to be cured. As for the rest, I write nothing: for (to confesse a truth) since I knew the vse of the roote of the white Vine, otherwise called Brionia, a thing not knowne, and yet of speciall vertue, I neuer vsed other meane to cure the Iaundise. Whereby I gather, that either altogether, or most commonly, the griefe riseth of obstruction. Take of the rootes of Brionia halfe an ounce, and Parslie halfe an handfull: boyle these very gently in a pint of White or Rhenish wine halfe an houre,

close

close couered, then straine it, and let the patient drinke a good draught therof reasonable hot, fasting, and keepe his bed, & sweate three or foure houres, as the continuance of his disease doth require, & his strength wil permit, which I refer to his owne discretion: and during his sweat, let him drinke of the rest, vntill he haue taken all: and if he desire to drinke yet more in his sweat, giue him Ale clarified, putting therto one whole Mace, and a litle Sugar.

Note, the more he sweateth & drinketh, the more the vessels stopped are opened, the matter digested, and his Iaundise the sooner cured. The next day take so much of my Potion as will giue thee seauen or eight Stooles: for thy sweating doth but open the vessels, and digest the corruption which lieth in them: but the purging doth take it away. It were also more agreeing with physicke & reason, if thou purge a little before thy sweating, to cleanse thy stomach and guts, least such corruption as lyeth there, be caried into the body. But in the meaner sort, who euer do expect sudaine helpe, I often haue omitted the first purging: yea, and sometimes also, they feeling ease, haue neuer sought for the second.

Note,

Note, if the Jaundise in short time after, shew not himselfe perfectly cured: let the patient sweat againe, as before.

Note also, hereby thou shalt cure the obstruction of the Liuer.

But the most easie and ready cure of the Jaundise, is by the conserue for the Jaundise; of which take euery morning fasting, for ten dayes together, as much as a Walnut, and fast one houre after it.

For the Blacke Iaundise, for the hardnesse and swelling of the Spleene or Milt; also for the Piles.

The xxij. Chapter.

LIke as the Yellow Jaundise proceedeth of Choler; so the Blacke Jaundise of Melancholie: which ioyning with the Blood, is dispearsed ouer the whole body. It is knowne by diuers signes, but chiefly by this token, which wil serue for all. They that are troubled with this Disease, haue alwayes dry, withered, and blacke bodyes. It is very hard to be cured, and requireth great diligence of the patient: for Melancholie is a very stubborne humour, and (without great digestion) will not yeeld to any Purgation whatsoeuer. For cure, take Ceteracke, the

inner

inner rine of the Ash, the roots of the white Vine, Parsely; of each foure ounces: boyle these gently in three gallons of Whey clarified one houre at the least, and being cold, keepe it in some cleane vessell vntill the same bee well setled. Take hereof well warmed a great draught or two, euery morning fasting (for thou canst not take too much) and waike after it, vntill the body be hot: or else vse some other exercise, to stirre thy blood, that the Whey may bee the better dispearsed within thy body. Take it at ỳ least thirtie or fourtie daies together, especially in the Spring and Fall. But alwayes remember to take so much of my Potion with the Whey, as will giue thee daily one stoole more then ordinary.

Note, that the Whey thus prepared, doth digest some & some the melancholy; and the potion doth take it away from time to time, as it is made fit to be purged.

Note also, that it is good for thee to annoynt thy left side about thy girdle stead, where the Spleene lyeth, with oyle of Wormewood warmed, or oyle of Brionie; which is farre better.

Note thirdly, that in this sort thou mayest cure the swelling and hardnesse of the Spleene: also the Piles or Hemorrhoides.

For

For the Greene-ſickneſſe.

The xv. Chapter.

THis Diſeaſe happeneth, when the Liuer is alſo weakened, that it is not able to conuert the nutriment into blood; but the digeſtion thereof is raw, ſo that the whole body is filled with water and fleame, in ſtead of good blood. It is found moſt in Maydens, who either of ſolly deſire to abate their colour, & to be ouer fine; or otherwiſe of childiſh appetite, feede vpon ſuch things, as change the ſtate of their bodyes, which are theſe: Apples, Peares, Plums, Cheries, and generally all raw Fruites and Hearbes: alſo, Otemeale, Wheate, Barlie, raw Milke, and many other thinges of like nature. They that haue this Diſeaſe, are very pale and greeniſh: if they chaunce to cut a Finger, no Blood, but Water will rather follow. They feele a great paine in their heades, with a continual panting or beating. They are faint alſo, with ſhortnes of breath; and haue their naturall courſe ſtayed.

For cure, take of my Potion, for foure or fiue dayes, euery day ſo much as ſhall giue thee fiue or ſixe ſtooles. The next day after

after thy Purging, boyle halfe an ounce of the rootes of the white vine in a wine pint of Ale gently, a quarter of an houre, and drinke a good draught thereof, and keepe thy bed, and sweate three or foure houres, more or lesse, as the body of the patient will beare: and in thy sweating, drinke of thy Ale now and then, vntill thou haue taken all, or as much as thou canst. The day following, take a good draught of thy Ale in like sort prepared, one houre before thou rise, and keepe thy body warme without sweating: vse this last order twelue dayes: But it were farre better to walke after thy draught, or to vse some other exercise, whereof I haue spoken in the Chapter for the Rheume, for one houre to heat & stirre the humors in thy body. Vse withall, onely meates of good nutriment and easie digestion, & thou shalt haue very speedy helpe, and also perfect health.

For the quotidian Ague, which commeth euery day.

The xvj Chapter.

TAke Centurie, Burrage, and Betonie; of each three handfulles, Fumiterræ one handfull, Iuie berries one pint:

put: choppe all these very finely together, and put them into a faire Stillatorie, with one pint of White-wine; and distill them with as gentle a Fire as is possible, vntill thou haue all the Water: which keepe in a Glasse close stopped with yellow Waxe.

For the Quotidian Ague, let the patient take seauen or eight spoonefuls of this Water warmed, two houres before his fit, and keepe his bed, and sweat three or foure houres: and in his sweating, let him drinke Ale clarified reasonable hot, now and then: and into euery draught put two spoonefuls of the Water.

The next day, in like order two houres before his fit, get him into a sweat: and do in all thinges as before.

Note, that the Water is more perfectly made, if the thinges be first digested in a close vessell, in Balneo Mariæ, or Fimo equino, eight or ten dayes.

Note also, that these thinges orderly doone, and the patient well kept from the ayre, the Ague is cured in two dayes. But if by some ouersight, it chaunce to continue longer, begin againe, and vse the like order for two dayes, as before.

Note thirdly, it will be more easily cured, if thou purge before thy sweating, with

red, if thou purge before thy sweating, with so much of my potion as will giue thee fiue or sixe stooles.

If a childe be sicke of a quotidian or tertian ague, which being young will not bee perswaded to take inward thinges: take an ounce of the rootes of the white vine, beate them to powder; also, take halfe so much wheat flower, and boile both in a little milke vntill it be thicke: then spread it vpon two linnen clothes, and bind it warm to the wristes of the child; when it is drie, take fresh. In foure dayes for the most part ỹ ague is thus cured, it helpeth much also for all others, and in all agues.

For the quartane ague.

The 18. Chapter.

The quartan ague is a disease so harde to cure, that it hath béene alwayes accounted the reproch and shame of the physicians. For it resisteth the force of al their vsuall medicines, and doth in despite of them triumph ouer their patient. Wherefore I shall now take a hard matter in

hand, and I know my slender receipt shall be greatly suspected, for the working of so rare an effect. But notwithstanding, being greatly incouraged by experience, & reason, hir good lady and gouernesse; I wil boldly proceede herein. Take on thy two good dayes, euery day so much of my potion fasting, as will giue thée sixe or seuen stooles: the third day, which is thy fit daie, passe ouer as thou thinkest good; for I prescribe thée nothing. The fourth day, take of the water, whereof I spake in the chapter before, a reasonable draught warmed, early, and kéepe thy bed, and sweat moderatly fiue or sixe houres; and during thy sweate, drinke now and then ale clarified warme, and into euery draught pot thrée spoonefuls of the water, and one spoonefull of good wine vineger. Vse this order foure dayes together.

If the quartan forsake thée not in that time (which I thinke almost impossible) vpon thy next fit day, two houres before thy cold, take the quantitie of the water as before, and sweate vntill the time of thy cold be past, and in thy sweate drinke ale clarified, as before also. Vse this order thrée times, onely vpon thy fit dates. After thy fits haue left thée, take ten dayes toge-

ther

ther of my potion, ſo much as will giue thee dayly two ſpoles.

Note, that this water being diſperſed in thy body, by naturall heat ſtirred vp in ſweating, doth in wonderfull ſoft ripen and digeſt the matter of the quartan ague: ſo that it far excelleth all the preparatiues of the world: for thereby alone I haue cured many without purging; but it is farre better to purge.

For the tertian ague, which commeth every ſecond day.

The 19. Chapter.

TAke of centinary fire handfuls, endiue twelue handfuls, diſtill theſe with a very gentle fire, and keepe the water cloſe ſtopped, in a glaſſe; but let the glaſſe bee but halfe full, for ſo it will keepe the better.

For cure, firſt let the patient take ſo much of my potion, as will giue him fiue or ſixe ſpoles on his good day; the next day, two houres before his fit will come, giue him a reaſonable draught of the water warmed well, whereunto add a little ſugar, and let him keepe his bed, and ſweat three or foure houres: and in his ſweat, let him

drinke ale clarified, and in every draught of ale, put two or three spoonefuls of the water: vse this order also the second fitte, and thou shalt giue the feuer such a check, that it dareth not assault the patient any more. Be carefull, and thou mayest cure many extreame hot feuers with this water, euen in one fit: but after the fits bee gone, purge, and so shalt thou deale verie orderly: thou maist make a water of celandine alone, which will cure the quotidian, tertian, and quartan agues, in this sort. Take this hearbe when it bloweth, and is in greatest force, chop it verie small, and digest it in a close vessell of glasse ten dayes, in Balneo Mariæ, which done, thou shalt find it blacke and of a very sweet and pleasant sauour, then distill it with a gentle heat: and when in thy iudgement thou hast halfe the water, take it away and kéepe it by it selfe, then increase the heate of the fire, and get as much more water as thou canst. These waters are to bee vsed as the others, whereof I haue spoken in the cure of these agues: but the first water being of the colder nature doth cure onely the tertian, the second being hotter cureth the quotidian and quartan.

For

For the plague.

The 20. Chapter.

THere be three ſpecial cauſes of this diſeaſe. The firſt is the iuſt iudgement of God, for the ſins of the people: and herein I conſent with the diuines, that in this caſe the plague commeth as it were by the commaundement of God; and then in vaine worketh the policy of man vnto health, where the power of the almighty worketh to deſtroy. Wherefore repentance and amendement of life is the only ſalue for the ſore. Yet withall, for that we are ignorant of ỹ determination of God; I wiſh no man to omitte ſuch naturall means, as he hath prouided for the preſeruation of our naturall bodies, leaſt therby he tempt him.

The ſecond kind procedeth of the corruption of the aire, which is of two ſorts: the one generall, the other particular. The aire is generally infected by the diſtemperature of the heauens, which thou ſhalt know in this ſort. The weather is long darke, cloudie, foggy, ſtilling, very hot

and moist: also our bodies faint, we loath the breath we draw, for it bringeth a most sensible and present offence; it is harde to keepe flesh sweete, little frogs and todes, also flies, lobchesters, and wormes of sundry sorts (such as commonly proceede of putrifaction) doe greatly abound: and to conclude, the heavens do as it were refuse to drawe the corruption from the earth, but rather seeme to yeelde downe againe such as they had taken awaie before. The ayre is particularly infected, by the savour of dead carcases; as it happeneth oft in battell, where many are slaine, and lie unburied: which infecteth the particular place only where the bodies lie: also, by the evil and putrified savour of a fennie or marish ground, or such like. And further, by the breath and savour of the bodies of such as throng togither in a tainting or lifeling sort, especially in some close or slutish place: as it happeneth (no doubt) often in Londō, and such like cities of great resort, that many lodge togither in one small roome, having perhaps as manie beds as the place will well conteine. And then after one houre or two, how many of these drawe fresh or sweet breath: but such as his fellowes have drawne often

ten before, as also the ranke fume of their bodies: Both which are so contrarie to nature, that some and some with continuance they infect the vitall spirits and breed such corruption as burſteth out into the plague.

The 3. kind of plague riſeth of the corrupt humors in mans bodie, by euill diet ingendred. And these laſt ſorts come by the permiſſion of God, like as the firſt by his commandement. To preuent this heauie griefe, firſt I wiſh one old order to be renewed, which was, to make fires in all great cities, & townes in the open ſtreets, vpon certaine dates euerie yeere: which no doubt doth greatly cleanſe and purifie the aire. And although this order was diligently obſerued by the followers of the pope: yet I thinke they did it rather of policie than of religion, and therefore being good it is not to be reiected. Secondly, I thinke it very neceſſarie for citizens, and ſuch as liue in a cloſe aire, now and then to aſſemble themſelues together in the fieldes in ſome ſweete and open place, there alſo to vſe moderat exercise; which will greatly purifie their bodies: and in the meane time to leaue a good huſwife at home to ſee the houſe made cleane and ſwéet, by ſwéeping,

ping, by strowing good hearbes, by airing the bedding, by opening windowes, to let fresh ayre into every rome, &c.

Thirdly, I wish that through all London, in every Warde, there may be certaine appointed to see, that no house or rome within any house be ouer pestered with lodginges or people, and to driue out of the citie such as vpon examination they shall find to be vagabonds, or vnnecessary members. For this is no lesse requisite for such a city, than a purgation for him whose body is full of corruption.

For cure, take Endiue water a quart, Centuary water a pint, Iuice berries half an handfull braised. Boile these together gently a quarter of an houre, and when you take it from the fire, dissolue therein as much treacle as a nut, and a little Sugar, also put thereunto three spoonfulles of vineger.

As soone as ever the patient doth complaine, and nature being yet strong, giue him fasting one good draught thereof warme, & let him keepe his bed, and sweat ten houres or lesse, as the strength of the patient will beare. And in his sweating, giue him now & then ale clarified, and into euery draught put two or three spoonefuls

of

of the decoction. When he riseth giue him some broth not made ouer strong, neither with much spice; & be very carefull to keep him from the aire. This decoction thus vsed, will either force out the sore: or else if the patient sweate thoroughly well, cure him without any sore. And if thou finde he be not greatly eased within eight houres after his sweating, the next day vse the like order. But whereas, in this, and diuerse other diseases heretofore, I haue prescribed the patient to drinke in his sweating, I know it doth not agree with many writers: neither do I take it to bee absolutely good: but herein rather I admit a small euill to auoide a greater.

For the Crampe.

The 21. Chapter.

FOr the Crampe I wish you to vse Vnguentum Brionię, by which name aske for it of maist. Colwall, warme it well, and anointe the place where you are commonly troubled, and rub it vntill it be drie by the fire side. It is a very present helpe: once or twice anointing will serue for a long time. This

is also of maruelous force for sinewes that are shronke, and stiffe ioyntes: and good for those which haue their faces drawne awrie, or any other conuulsion.

For burning and scalding.

The 22. Chapter.

TAke of your ordinarie gray sope, & anoint the place burned or scalded presently: once annointing will serue, if you take it as soone as it is done, both to take away the fire, and to heale it without any further matter. Assuredly, it farre excellech all other medicines. I haue often séene such helpe hereby onely, as before I thought impossible. But if it be not within a quarter of an houre or lesse anointed wich sope; then take goose grease, which hath béen kept from salt (for it must be such in any wise) and anoint the place therewith well warmed twise a day: for this alone will heale it; and so, that it shall neuer bee séene, except it bee burned very deepe.

For

For a fellon and whitblow.

The 23. Chapter.

TAke wine vinegar, and wheate bran: boyle them together in ſuch quantities, as you thinke good, till it be thicke, alwaies ſtirring it well: it is made in halfe a quarter of an houre. Spread it thick vpó a linnen cloth, and lay it to the fellon, and aboue it, as hot as the patient can well abide: dreſſe it once in twelue houres: vſe it three or foure dayes, or longer, if the fellon hath béene of long continuance. The like order, but leſſe time will ſerue to cure the whitblow, or an angry and burning ſwelling: it draweth out the corruption, being applied hot, and driueth it not in, although the vineger be cold. If the vineger bee very ſharpe, ſo that it will get off the ſkin, anoint the place firſt with a little ſweet oyle, lightly ouer.

For the ringworme, tetter, and such like.

The 24. Chapter.

TAke the iuice of Celendine, and bathe the place twise, or thrise a day and in very short time it will helpe thée.

For the tooth ach.

The 25. Chapter.

TAke the iuice, or rather milke of the garden spurge, & temper it with wheat floure, vntil it be an hard past or dow. If thy toth be hollowe, put the quantitie of a barlie corne therof into it, also put of it in a cloth, and lay it to the iawe or gums. But if thy body be very moist, and rheumatike withall; then I refer thée to that chapter, where I haue spoken of the rheume: for in that case is required a more generall euacuation or emptying of thy body.

Of

Of the diſeaſe wherewith our wantons of England are troubled.

The 26. Chapter.

THere is yet one other diſeaſe, whereof it is very requiſite to ſpeake; wherewith our wantons of England are much troubled. For (not reſpecting the force or helpe of nature) if they feele never ſo ſmall or light a griefe, they muſt preſently to phyſick; vntil they haue ſo filled their bodies with drugges, that they are ſicker of their phyſicke, than of any diſeaſe. In this griefe a little more wit will bée a preſent helpe: for ſo ſhal they haue heauier purſes, lighter hearts, and ſounder bodies,

For

For the wormes of all sorts.

The 27. Chapter.

TAke of the ponder of Centuarie leaues, one ounce, ponder of Sen. Alex. halfe an ounce; wormseed finely beaten one ounce; then take good malmesie a quarter of a pint or better; of the best honie, three ounces; dissolue the hony in the wine with a gentle heat, and then put in all the powders, and stirre it well togither: which done, put it into a cleane bladder, knit it close, and hang it in the chimney vntill it be an hard lump. You may vse it as the wormseed alone is commonly vsed: giue a child the weight of a groat at a time, to the elder sort more as you think good: it killeth the wormes, and causeth them to voide.

For those which haue their health.

The 28. Chapter.

THee which hath his health and would so continue, I wish him eyther to forbeare, or little to vse those things which greatly digresse frō that constitution or mediocrity, in which man is created. Our physicians do call e-

uery

very thing hot or cold, in respect of the nature of man. For if it be somwhat hotter than his nature, then it digresseth, & they term it hot in the first degree; if yet hotter, hot in the second degree: and in like manner to the 3. and 4. Which because it doth so farre exceede his constitution, by dailie proofe is found to be vnto him flat poison. The like consideration on the contrarie side haue they of cold things. Wherby you may gather, how like alway desireth like, & abhorreth the cõtrary. The things which are like, and best agrée with the nature of man, are good holsome vsuall meates and drinks: a dry, fresh & swæt aire; moderat slæp and trauel, or labor: which although it were allotted to vs as a punishment by God, yet mercifully withall he hath made it a meane to preserue our health. The things which greatly disagree, are wines, spices, salt meats, and all very hot things: which thou shalt know by taste. For either they bite like pepper, fret like salt, or elss shewe some manifest great heate in the mouth. Also on the other side, all rawe fruits, and cold herbs, with diuers things of like nature. Much vse of sauces, deuised by belly gods, whom God hath punished, as much by want of appetite, hauing

meat

meate at will; as the poze by want of meate, hauing good appetite. To liue in a thicke or foggy ayze, to liue idlelie, and to exceed in eating, drinking, sleeping, watching, or venerie. I would not haue anie man to thinke, that I doe vtterly condemne all verie hot and colde thinges: but seeing they are rather of the nature of medicine than nutriment, I wish them to bee very discreetly and moderatly vsed: for hot things are to be vsed when a mans bodie is ouer cold, and cold things when his bodie is ouerhot; but to vse either, the bodie being not distempered, is meere madnesse.

Now further, for so much as al men are subiect vnto death, and our bodies (as yelding thereunto) from time to time alwaies gather corruption: to preserue our health as much as may be, vntill we haue runne that race which God hath appointed, I commend vnto you this receipt.

Take borage and parsely, in like quantitie: boyle them in white clarified, and keepe it in some earthen vessell. Vse of it warme, in the spring especially, every morning fasting, a good draught: and in euerie draught, take so much of my potion as will giue thee two spoles a day more

than

than ordinarie. Some may vse it ten daies together, others fiftéen or twentie, as the body doth require. By this meanes thou maist prevent manie diseases, and keepe thy bodie in very good state. It maketh women apt to conceiue, if (during the taking hereof) they liue chaste: and it hath manie other speciall vertues, which for brevitie sake I will omit.

FINIS.

Here followeth an addition by the same author, wherin he declared three speciall staies of health. cap. 29.

The first by the vse of a new kind of wormewood wine.
The second by bathing.
The third by anointing of the bodie.

The first Chap. of this addition.

FOr that Lignum Aloes is one of the chiefest simples, which is vsed in the making of this Wormewood wine, and such as yeeldeth the greatest ver-

tue thereto; I may not let to speake (yet in briefe sort) what I reade thereof. Lignum aloes is the wood of a tree, which according to some writers groweth in diuers parts of Babylon; and others affirm that it is one of the trees of paradise, growing by one of ꝑ waters there: whose armes falling into the waters, are caried by the swiftnesse thereof into other places farre from thence, where the inhabitants finde them, and send them into diuers parts of the world.

Being cut in small chips and laid vpon coles, this wood yeeldeth a fume somwhat pleasant, and most healthfull: for it comforteth the braine and all the senses wonderfully: also entering into the lunges with the breath preserueth the same, and expelleth all euill and infectious ayre. It hath bene euer very rare, of great value, & in effect of the same price with siluer, weight for weight. Princes and great states did vse long since to burne it in their chambers, and to perfume their bedding therewith, to the intent that sleeping, they might draw the sauour of the same into their bodies. Also the great prelates (who neuer were behinde for preseruation of themselues) vsed the like, in perfuming the al-

tars,

tars, and the vestments which they ware, and gaue the meaner sort leaue to vse only frankencense, being a thing of far lesse value. I found in a booke made by a frier, an Englishman, in Magdalen colledge libzarie in Oxford, a great discourse touching the nature and vertues of Lignum aloes, which hee preferreth farre before all the knowne simples of the world. Hee commendeth it wonderfully, being steeped in wine and so taken.

Further, hée writeth of an oyle made therewith, which was sent from prince to prince for a most precious Jewell; but in exceeding small quantitie.

The making thereof he sheweth not, which somewhat grieued me, and I think therein he was ignorant. He reporteth of certaine priests which had it, wherewith they would annoint the noses and lips of such as by sickneese were in great extreamitie, vsing also deuout praiers, and often thereby only reuiued them: wherupon, in the sight of the people, they were thought to worke great miracles, and were had in marueious estimation. For they were déemed very holy men, and to worke these effects chiefly by their praiers: which was to be attributed vnto the oyle, and yet as

the naturall meane prouided by God; for the wonderful vertue thereof entering at the nostrils and mouth, directly vnto the lungs and heart (the two principal members of mans common wealth, I meane his bodie) maketh a very strong supplie in the conflict between nature and the disease, which is the cause of so sodden recoverie. There came at the length of this oile vnto the pope, who kept it as a wonderfull treasure, and sent therof to diuerse great princes, whose vertue indeed was such, while it was well and truely made, that both the fame and price thereof was great. But after, within a short time it was so counterfaited, that there was sufficient for whole worlds, and the priests & people generally had of it from Rome, which the priests vsed as a very holy oile stil vnto those that were sicke, but the vertue being gone, they ceased to worke miracles thereby. And yet continuing their form of extream vnction, which they termed *Sacramentum extremæ vnctionis*, they vttering diuerse praiers, did anoint the nostrils, mouth, eares, eies, the palmes of the hands, the soles of the feet, and reines of the sick bodie. For these are *sensuum organa*, whereby sinne entreth into the soule of

of man. But to conclude, whosoeuer will know more of ỹ nature of Lignum aloes, let him read the old writers in physicke.

This chapter intreateth of the nature of Wormewood wine, and how it is to be vsed.

The 2. Chapter.

THe vertues of this wormwod wine are both great and many. First it kéepeth the body soluble, and is good for such as seldome go to the stoole, it cleanseth the stomach, openeth the liuer and the spléen, & causeth a good and cléere complexion, it strengthneth the heart and maketh it merie, it clenseth the brain and kéepeth all the senses perfect, also preserueth the memorie, it is good for womens weake backs; it is generally an excellent & most familiar medicine, and cleanseth the body of such corrupt humors as gather therein from time to time. It is a very good preseruatiue against the plague, and may bee taken from the quantitie of halfe a pinte or better at one time, vnto the quantitie of a quarter of a pinte or lesse; it is good to fast one houre after it, and to vse it onely in the morning: which being obserued, I restraine you from no further libertie.

Maſter Colwall hath direction for the making hereof: to whō only I refer you, for that as other things, ſo this alſo hath bin greatly counterfetted.

The 3. Chapter.

OUr Fathers long ſince were wont to vſe a very ſlight kind of bathing. Now and then they boiled hearbs in water, and therwith did bathe and rub their bodies towards bed, which now is greatlie neglected. It is a far greater meane to preſerue our health, than that wee ſhould ſo lightly eſteeme thereof. For it taketh away ſuch corruption as nature caſteth out by the pores, which otherwiſe would happely cauſe ſcabbes itches or ſuch like, and keepeth the bodie ſweete from all ranke ſauours of ſweate. Wherfore I preſcribe one generall bath in this ſort, and to that effect. Take roſemarie, balme, iſop, and mallowes, of each 2. handfuls, boile theſe in fowre gallons of ſpring water vntill there be a third part conſumed, then ſtrain and put thereto one gallon of new milke: bathe your bodie herewith warm by a fire ſide two or three howres after ſupper. It is very good to vſe it fowre times in the yeare

yeare at the leaſt, and in the ſummer once or twice euery moneth.

The 4. Chapter.

AFter your bathing, rub your bodie verie drie with a linnen cloth, & preſently vpon, annoint it ouer very lightly with this ointment, yet vſe no more but that you may eaſily drie in.

Take balme grán, in the beginning of June, or May, when you ſhall finde it in cheefeſt ſtrength, and chop it very ſmall: take further very ſweete oile, and the fat of a bucke killed in the chiefe of ſummer, or that which is better, the fat of a ſtagge, in equall quantitie; let theſe ſtand in a very gentle heate togither eight or tenne howres, then ſtraine and keepe the ointment in ſome cleane veſſell. It keepeth the ioints ſouple, maketh the ſinews nimble and pliant, alſo it cureth the drineſſe of the ſkin. They which vſe it after bathing, as before, ſhall find themſelues the ſtronger, and more luſtie. For it defendeth the bodie from the coldeneſſe of the aire, and thereupon auoideth the aches of the ioints and ſinewes.

FINIS.

Maſter Colwall hath direction for the ma-
king hereof: to whō only I refer you, for
that as other things, ſo this alſo hath bin
greatly counterfetted.

The 3. Chapter.

OUr Fathers long ſince were wont
to vſe a very ſlight kind of bathing.
Now and then they boiled hearbs in wa-
ter, and therwith did bathe and r[illegible]
bodies towards bed, which no[illegible]
lie neglected. It is a far gre[illegible]
preſerue our health, than t[illegible]
ſo lightly eſteeme thereof.
away ſuch corruption as na[illegible]
by the pores, which other[illegible]
pely cauſe ſcabbes itches [illegible]
keepeth the bodie ſweete f[illegible]
ſauours of ſweate. Wherfor[illegible]
one generall bath in this ſort, a[illegible]
effect. Take roſemarie, balme, iſop, [illegible]
mallowes, of each 2. handfuls, boile theſe
in fowre gallons of ſpring water vntill
there be a third part conſumed, then ſtrain
and put thereto one gallon of new milke:
bathe your bodie herewith warm by a fire
ſide two or three howres after ſupper. It
is very good to vſe it fowre times in the
yeare

yeare at the least, and in the summer once or twice euery moneth.

The 4. Chapter.

AFter your bathing, rub your bodie verie drie with a linnen cloth; & presently vpon, annoint it ouer very lightly with this ointment, yet vse no more but that you may easily drie in.

[illegible]ke balme green, in the beginning of [illegible] Vaie, when you shall finde it in [illegible]ngth, and chop it very small; [illegible] very sweete oile, and the fat [illegible]lled in the chiefe of summer, [illegible]s better, the fat of a stagge, [illegible]titie; let these stand in a ve[illegible]te togither eight or tenne [illegible]n straine and keepe the oint[illegible]e cleane vessell. It keepeth [illegible] souple, maketh the sinews nim[illegible] and pliant, also it cureth the drinesse of the skin. They which vse it after bathing, as before, shall find themselues the stronger, and more lustie. For it defendeth the bodie from the coldenesse of the aire, and therupon auoideth the aches of the ioints and sinewes.

FINIS.

THE
Hammer for the ſtone:

So named, for that it ſheweth the *moſt excellent remedie that euer* was knowne for the ſame:

Deuiſed by WALTER CARIE, *maſter* of Arts, and ſtudent in PHYSICKE.

Imprinted at London by *Humfrey Lownes.*
1611.

To the Reader.

CONsidering with my selfe (gentle Reader) how common a disease the stone is, and how litle helpe the parties grieued haue by vsuall meanes in this our time, and of long time haue had: & also hearing it diuerse times obiected, that the most learned physitiã can neither preuent the stone in those who naturally are inclined therunto, neither cure it in those in whome it is ingendred, I did indevour my selfe with all studie and diligence, to finde out some speciall thing, which might far excell the remedies now daily vsed for the cure of that greeuous disease.

Wherupon taking mine inuention frõ Etius, who vsed very much the powder of gotes bloud for cure of the same: also being further perswaded therunto by authoritie of diuerse, writing of the nature of gotes bloud: I did draw a pure and cleere liquor out of the bloud of the male gote, which I haue thought good to name the Quintessence for the stone.

And hauing made experiẽce therof now two yeers & better, with diuerse, I thought good to publish it, to the releefe of many which are

greeued with that infirmity, and that in such sort, as it shall appeare vnto the world, that I, rather seek herein to benefit my country than any priuate gaine to my selfe.

For whereas no man troubled with that disease, can haue the help of the physician, without his great charge: I haue deuised that meane, that any man so diseased may haue such ease with very small charge, as I dare boldly auouch, cannot bee had by any vsuall meanes.

But for the commendation hereof, I leaue it rather to bee commended by the helpe and ease of those, who feare and feele the passions of that most terrible disease, than vse any long rhetorical persuasions; knowing that the good wine needeth no garland, and that the fairest garland can be no long credit to sowre wine.

And now that this my Quintessence may take the better effect, I thinke it verie necessarie, to signifie vnto such as are inclined to the stone, & to those that are alredy troubled with the same; First, the causes of the stone, and whereof it is ingendered. Secondly, the difference of stones ingendered in mans body. Thirdly, the vsuall way both to preuent and cure the stone. And fourthly, the way or meanes now late deuised for preuenting and curing of the

the same. Wherin being somwhat instructed, they shall be the better able to gouerne themselues in auoiding and curing the disease; as not needing the physicians continuall counsel, but being physicians to themselues.

Yet I would not haue any man thinke that I mind to make any long or curious discourse of the stone, touching all the deepest points of the same, as indeuouring to make the readers perfect physicians herein; but onely to shewe them a superficiall knowledge, sufficient to direct them in the taking of my Quintessence.

And thus (gentle Reader) haue I diuided that, whereof I minde to write, into foure partes: wherein I will not indeuour my selfe to speake what soeuer may conueniently bee spoken; but rather to speake nothing that may conueniently be left out.

W. C.

The Author to thoſe that are vexed with the ſtone, in verſe as followeth.

THy ſilver, gold, thy pretious ſtone,
Thy mucke, thy worldly wealth,
Nought helpeth now thy greeuous grone,
No eaſe it giues to health.

Now dooſt thou lie.

2 Amidſt thy friendes a priſoner,
A peece of pining clay,
Thy hope for want of hearts deſire,
Doth faile and vade away.

Thou ſeekſt to die.

3 Thy friends eye teares, thy hart drops blood,
Thy lims and ioynts do quake,
Thy ſtomach vomits that is good,
Whoſe force makes bedſted ſhake:

An endleſſe wo.

4 Thy dolefull life is but a death,
And death were life to thee.
For paine doth ceaſe with thy laſt breath:
But life heapes miſerie.

Come death! why ſo?

5 What? what? ſends God a maladie,
And not a meane for eaſe?
No phyſicke good? no remedie?
This raging griefe t'appeaſe?

Though phyſicke faile.

6 Behold a faithfull friend vnknowne,
(To doo his countrey good)

Will eaſe this griefe and heauy grone,
With water of gotes bloud.

Then do not quaile.

7 Though dreadfull death an action brought,
This gote thy Baile will be:
And though the cauſe be ſlily wrought,
The verdict goes with thee.

Liſt vp thy heart.

8 His harme, thy hope: his woe, thy wealth:
His heart receiues the knife.
Hee yeelds his bloud to bring thee health,
His death ſhall bee thy life.

And ende thy ſmart.

Lo, thus the author greetes thee well,
Thy friend without deſart:
He craues but thankes, and ſo doth ſell
A ſalue for wounded heart:
Hee ſeekes good will, giues eaſe of pain,
Good wordes for ware: an eaſie gaine.

Vale.

The cauſes of the Stone, and how it is ingendred in mans body.

The firſt Chapter.

IT is not vnknowne vnto ſuch as haue beſtowed any time in the ſtudie of Phyſicke, that as well the old, as the new Writers, with one conſent agree, that there are two cauſes of the Stone: the one materiall, the other formall. The materiall cauſe is an earthy, groſſe, thicke, and ſlimie humour: the formall cauſe is the heate of mans body, digeſting or baking the ſayd humour, vntill it be hard, which then remayneth in the nature of a Stone: this will I make more manifeſt to you by a familiar example. Two c the Sto

Clay of it ſelfe is an earthy and ſlimie ſubſtance, which I will compare vnto the humor whereof the Stone is ingendered. Alſo the Fire I wil compare vnto the heat of mans body; whereby you may ſee how the Stone in ingendred. For this Clay, being baked in the Fire, is made a Stone, and looſeth his nature of Clay.

Here alſo I thinke it good to note, that Nature requireth alway a fit matter to

worke vpon. For one onely action of Nature at one time worketh diuers and very contrary effects: which happeneth, because of contrarietie of the matters whereupon she worketh, and not by any diuersity of her action. For as by Fire, Clay is made a Stone: so Chalke being a Stone, by Fire is conuerted into powder. And as Clay by Fire is made a fast and firme substance, which before was soft, and easie to be dissolued in Water: so Chalke being before, a fast and sound lumpe, is by the same fit to be dissolued in Water, because of the discontinuitie or separation of his partes.

Whereby you may gather, that this flimie humour, being in mans body, hath a nature very apt to be turned into a Stone, and yeeldeth it selfe to the speedie generation thereof, whereunto it is naturally inclined, which otherwise by so small heate, could hardly bee. And therefore I would wish euery man to haue a speciall care in refusing Meates, and other things, which are apt to breed the Stone, and in using the contrary; which hereafter in place conuenient, touching the preuenting of the Stone, I will not omit.

The

The difference of Stones ingendred in mans body.

The ſecond Chapter.

I haue (according to my promiſe) briefly ſpoken of two cauſes of the Stone. Now with like breuitie, I will ſpeake of the difference of Stones ingendred in mans body; which I find by experience, to differ in place, colour, forme, quantitie, and hardneſſe.

1 As touching the firſt, there are two vſuall places where the Stone is ingendered; the Kidnies, and the Bladder. Unto the ſtone of the Kidnies, the middle-aged, and they that ſomewhat decline, are moſt ſubiect. And theſe Stones of the Kidnies are alſo of two ſortes. For they are either ingendred in the hollow veſſels of the Kidnies; or in the ſubſtance of fleſhie partes. But vnto the Stone of the Bladder, Children are moſt inclined: which happeneth, for that all Children (for the moſt part) firſt eate often, ere that which they eate before be digeſted. Next, after they haue eaten, they vſe violent exerciſe, and motion of their bodyes continually, whereby they force a thicker and more groſſe iuice or nu-

triment, from the stomach into the body, then Nature requireth: and that grosse substaunce, setling in the bottome of the Bladder, by the temperate heate of the child, is conuerted into a Stone. As in the making of the artificiall Wines, if you let them passe through the strayner gently of their owne accord, they come cleare: but if hastily you force them by wringing, they come thicke, and being setled, will be full of Groundes in the bottome.

2 Secondly for colour, there are some Stones white, some blacke, others yellow; some red, some of ash-colour, & some mixt of diuers colours. Which diuersitie happeneth chiefly by difference of the matter, whereof the Stones were ingendred: and somewhat by digestion of the Stones, either by smaller or greater heat, with either longer or shorter time.

3 The third difference of Stones, is in forme or fashion. For some are round, as a Ball: some like an Egge, some like a Peale, some like a Barlie corne: some sharpe, some piked, & of diuers & sundry other formes, wherof I need not to speake.

4 The fourth difference is in quantitie: for the Stone differeth in quantitie from the bignesse of a pins head, or lesse, vnto

vnto the quantitie of an Egge, or greater. And the smaller sort of Stones are (for the most part) ingendred in the Kidnies, and that either in the hollow vessels of the Kidnies, as I sayd before: which being but small, the Stone cannot exceed the bignesse therof, and therefore must be small also. Or else in the substaunce of fleshie partes of the Kidnies, here and there dispearsed, which also are seldome found to be great. But the greater sort of Stones are alwayes ingendered in the Bladder, for that the vessels being great, will also admit the generation of a great Stone.

5 The fift difference, is in hardnesse. For there are some (as I haue often seene) scant congealed or baked, so that one may breake them to grite with his finger & his thumbe. Others somewhat harder, and not easie to be broken. And others so hard, as they will not easily yeeld to the Hammer. The Stone that breaketh gently, is (for the most part) red, or yellow. The middle sort, is of diuers colours. The hardest, white. There is also a mixt kind of Stone, compact of hard stones lightly knit together by soft Grauell; and this kind is most dangerous and painefull in voyding.

The vſuall way how to preuent and cure the Stone.

The third Chapter.

IN the two former Chapters, I haue briefely touched the matter whereof the Stone is ingendered, and the difference of Stones. Now I will ſhew the vſuall meanes, both to preuent and cure the Stone, which (amongſt the Phyſitians of our time) are now daply practiſed. The Stone in thoſe who onely feare the Diſeaſe, and are not yet troubled therewith, is preuented by two ſpeciall meanes. The one is, by abſtinence from Meates, and thinges which are apt to breed the Stone. Which are of 2. ſortes alſo. For either they breede in the body of a fitte matter, eaſie to be conuerted into a Stone: as Veale, Pigge, Lambe, Ling, Greene-fiſh, Eeles, Cheeſe, Milke; and generally, all very groſſe, ſlimie, ſweete, and fatte Meates. Or elſe, they cauſe an vnnaturall heate in the Body, and inflame the Kidnies, and other partes: as, heating the Backe at the Fire, lying much vpon the Backe; alſo great vſe of Pepper, Ginger, and other Spices, or any thing of like nature. The

other

other by purging that humour, which being in the body, is not yet digested to the nature of a Stone: which is done by two meanes also. Either by Purgation, and laxatiue Medicines; or otherwise, by those thinges, which beeing of a very subtile, thin, and piercing nature, do passe sodainely through the Liuer, the Kidnies, and the Bladder, and violently carry with them such slimie and grosse humours, as they finde by the way: as White-wine, & Rhenish-wine, with such like, taken fasting: which being not taken fasting, worke not this effect. For being vsed either with, or soone after Meate, they hasten the digestion, and carry grosse and raw humours into the body, whereby they worke a very contrary effect, and ingender the Stone, being much vsed.

But the Stone beeing already ingendered, by the vsuall meanes is to be cured; chiefely by thinges which cause the Stone to breake & voyde: as Saxifrage, Parsely, Pellitorie of the wall, Gromwell, & other thinges infinite; whereof I haue named foure good, pleasant, & easiest to be taken. There are also diuers other meanes: as letting Blood, Purging, Glisters, Vomits, and mollifying or distending the nar-

row and ſtrict veſſels with Oyles, &c. wherein the Stone ſticketh. But for breuitie ſake, all theſe I let paſſe.

The preuenting and curing of the Stone, by a new meane late deuiſed.

The fourth Chapter.

I haue hitherto briefly touched the cauſes of the Stone, the differences of Stones, and the vſuall meanes for preuenting and curing the Stone. Now I minde to ſhew the way, both to preuent and cure the ſame, by the Quinteſſence of Goates blood.

The vſe whereof, for thoſe that are from their father and mother, or either of them naturally inclined thereunto, or otherwiſe feare the Diſeaſe, and would preuent the ſame: is, to take twentie or thirtie dayes in the Spring, and likewiſe in the Fall of the Leafe, two ſpooneſuls thereof in a good draught of their accuſtomed drinke faſting, and to faſt one houre after it; which will without all queſtion preſerue them from the diſeaſe.

But vnto thoſe, who are troubled with the

the Stone, and feele now & then a passion thereof, I haue thought good to prescribe this order. Cause foure or fiue gallons of Drinke to be brewed & tunned vp in a litle vessell fit for the same: and when it is new tunned, adde thereto bound togeather, one good handfull of Parselie, and one handful of Pellitorie of the wall; but for want of Pellitorie, take the more Parselie, though the other were better. And when your Drinke (being either Ale or Beere, as you like best) is stale enough, drinke therof euery morning fasting a good hearty draught, adding thereto two spoonefuls or more of the Quintessence (for in great quantitie you cannot erre) and fast one houre after it, as before. But whiles you take it, vse no violent motion of your body, but gentle walking, or such like: least the Stone beginning to breake, the peeces thereof fall into the narrow vessels betweene the Kidnies and the Bladder; or from the Bladder into the Yard, to your great torment: and this order I wish you to vse, as long as you finde any Grauell to voyde. But because oftentimes the Grauell doth voyde, and yet not to be discerned, as my late experience hath taught me, I thinke it requisite here to shew the strange working of the

Quint-

Quintessence. If you put into a cuppe of Wine a peece of light, hollow, & soft Sugar, the Wine presently entreth into all partes thereof, and causeth it to fall like a sandie substance. But if you put into the same cup of Wine, a peece of white, hard, and perfect good Sugar, it resisteth the Wine, and suffereth onely the outwarde parts in long time, some & some to be dissolued. So likewise, if the Quintessence finde in the body an hollow, soft, & grittie Stone, it entereth presently into the same, dissolueth it, and causeth it to voyd in Grauell, being not able to suffer the long action or working of the Quintessence. But the Stone being hard, long digested, and hauing his substance fast and soundly compact together, the Quintessence cannot enter into the same, but worketh vpon the outwarde partes thereof; and the more strongly it abideth and resisteth, the more perfectly the Quintessence resolueth the same. For manifest proofe thereof, if in taking the Quintessence, you find no grauell to voyde, set your Vrine first made, after the taking of the Quintessence, in some open vessell, vpon the Embers in a temperate heate; and suffer it so to stand vntill all the Water be breathed away, & that which remay-

remayneth be perfect dry, which you ſhall finde a grittie ſubſtance, if you were troubled with the Stone. And this is a very perfect tryall. Now I thinke it good to note, that if the Stone be great in quantitie, and in the Bladder, you muſt vſe the Quinteſſence the longer, and not looke to be cured miraculouſly with the vſe thereof a weeke or two. And againſt this kind ſpecially, I wiſh that Parſely be vſed (as before) for that it is a great opener, and will helpe ꝑ Quinteſſence to paſſe more ſwiftlie vnto the Kidnies & the Bladder, where it ought to worke; which otherwiſe continuing long in the ſtomach, loſeth part of his vertue, and worketh not ſo effectually. But if the partie be very olde withall, and hath his Kidnies and Bladder exulcerat, or either of them, yet chiefly the Bladder; then I wiſh him not only to vſe the Quinteſſence as before, but alſo to obſerue very diligently this Diet. Abſtaine from all Wine, Aqua vite, Aqua-compoſita, Beere, Veriuice, Vineger, Aliger, Perrie, Cider, Salt and ſalt Meates; all Spices, Orenges, Lemmons, Muſtarde; and all raw Fruites, and generally from all thinges which cauſe the Vrine to be hot, ſharpe, or fretting. For then, although the Stone be

cured,

cured, yet the partie hath litle ease, for that the sharpe Vrine, hauing accesse to the sorenesse and rawnesse of the Kidnies or Bladder, will not suffer the partes infected to heale, but rather increaseth the griefe. If you be troubled with the exulceration of the Bladder, the manifest and continuall paine thereof will declare the same: also, the griefe in making water, and hardinesse of making water, which rather droppeth then runneth, because the force expulsiue is decayed: and if with the exulceration of the Kidnies, then haue you paine in your Loynes. But if you be grieued with either of any continuance, with your Vrin, there droppeth often slimie corruption, like the white of an Egge, or filthy Blood, & such like: I wish those who remaine in this case, especially troubled with the exulceration of the Bladder, not to torment their bodyes with much Phisicke. For although eased, yet cured they cannot be. Onely I counsell them (as before) to remoue the Stone, and to auoyde (by abstinence from the thinges afore recited) the sharpnesse of Vrin, which are the causes efficient of their griefe; and that done, to vse for healing of their sore Kidnies and Bladders, as neere as may be, a reasonable quantitie of Gotes

milke,

milke, euery morning faſting: alſo, the ſirup of Plantine is a ſpeciall thing in theſe griefes, vſing one ſpoonefull thereof in the morning in Ale clarified.

And now to end this my ſhort worke, I let paſſe that which a number of writers ſet foorth of the nature of the Gote, and the vertue of his bloud againſt the ſtone. Only I alleadge one ſentence of Fuchſius, an excellent, wiſe, and learned Phyſitian, which I finde in his Booke *De medendis morbis*. Writing of the Stone, and the cure thereof, after he had ſhewed diuers remedies, he endeth thus: *Sanguis denique hircinus, ad calculos tum renum, tum veſicæ præſens remedium eſt. Nam præexiſtentes ſoluit, & per vrinam excernit, & vt alij amplius non generentur prohibet, ac dolorem ſedat.* And to conclude, Goates Blood is a preſent remedy, both for the Stone of the Kidnies and the Bladder. For it diſſolueth thoſe that are there already, and voydeth them by Vrine, and ſuffereth no more to ingender; alſo taketh away the paine.

But leaſt this moſt excellent Medicine ſhould be ſlaundered, I haue thought good to ſignifie, that if any perſon hauing vſed the Quinteſſence, in ſuch ſort as is requiſite, both for time and order, finde not ſuch reme-

remedie as I haue promised, & he looked for: let him (if it seeme good) repaire to my house in Wickeham aforesayd, where hee shall finde me readie without either penny or penny worth, to doe what possible I may for his further cure. And if by taking ought herein, I breake my promise, let mee be rather thought a deceauer, then one seeking to benefit my Countrie.

FINIS.